when an
individual discovers a new patch of tobacco, he hastily builds a low fence around it to inform others that it belongs to him. This native tobacco is smoked by laymen in short tubular pipes made of wood or clay and by shamans in long clay pipes, sometimes 30 centimeters long.

Tobacco is used for leisure-time smoking for pleasure: but its principal uses among the Tapirapé are as a stimulant and as a medicine. Each night after a long day's work or while traveling or hunting, Tapirapé men blow smoke over their tired legs, arms, and backs and sometimes men can be seen fumigating their tired wives or companions. They accompany the fumigation of their bodies with massage, rubbing their arms and legs toward the extremities. Tiredness and soreness are considered extraneous substances acquired during the day through exercise and it is believed they may be massaged and fumigated from the body.

Treatment of the sick is the shaman's most common duty and the use of tobacco is always a necessary prelude and accompaniment to this. Unless the illness is serious enough to warrant immediate treatment, shamans always cure in the late evening. A shaman comes to his patient, and squats near the patient's hammock, his first act is always to light his pipe. When the patient has a fever or has fallen unconscious from the sight of a ghost, the principal method of treatment is by massage. The shaman blows smoke over the entire body of the patient: then he blows smoke over his own hands, spits into them, and massages the patient slowly and firmly, always toward the extremities of the body. He shows that he is removing a foreign substance by a quick movement of his hands as he reaches the end of an arm or leg.

The more frequent method of curing, however, is by the extraction of a malignant object (18) by sucking. The shaman squats alongside the hammock of his patient and begins to "eat smoke" — swallow large gulps of tobacco smoke from his pipe. He forces the smoke with great intakes of breath deep down into his stomach: soon he becomes intoxicated and nauseated: he vomits violently and smoke spews from his stomach. He groans and clears his throat in the manner of a person gagging with nausea but unable to vomit. By sucking back what he vomits he accumulates saliva in his mouth (19).

(18) Pohãmana, worms, arrows which are injected into body by sorcery.

(19) It hardly need be said that pawé do not eat before curing in this manner, but prefer to cure with an empty stomach.

12: Wagley & Galvão E-5 (1939-1940)1948
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586 Until the first child is born, marriage bonds are rather weak, but henceforth the marriage is comparatively stable. There are, however, frequent [837] cases of adultery, and a guilty woman who is found out is thrashed by her [684] husband. When a marriage is dissolved, the man leaves the house, which is considered the wife's property, although built by him.

768 Upon a man's death, his widow remains in the house. After about 2 [838] months of free sexual relations, she chooses a new husband.

Death.—The *Tapirapé* believe that death is brought about by sorcery 761 and never by natural causes. Frequently, when the relatives of the [682] deceased enjoyed sufficient prestige, they kill the shaman whom they [754] suspect.

763 As soon as it is certain that the sick man will die, mourning begins in the form of a wailing dirge by both men and women. The men dance around the hammock of the dying or dead man, while the women remain 764 seated on the ground. Burial takes place on the day after death. The corpse is stretched out on the hammock. Its feet and head are decorated with urucú dye, and its face is painted black with genipa. The grave is dug in the dead man's house under the place where his hammock was usually hung. The body is buried in the hammock, which is set up in the grave between two poles. All contact with the earth is avoided. Personal possessions of the deceased are buried with him, except that all feather ornaments and bows and arrows are burned.

765 Five days after the funeral, the relatives walk in file to the ceremonial hut, where they leave the spirit of the dead man. The wailing goes on for many days, sometimes months, and always takes place at sunset. Close-cropped hair is a token of mourning for both sexes.

ESTHETIC AND RECREATIONAL ACTIVITIES

517 **Art.**—Obvious esthetic pleasure is derived from skillfully done basket-531 work; a good workman will destroy a basket which is not turning out well, even though it would serve as a receptacle. Great use is made of highly colored feathers; feathers are both tied and stuck with rosin and wax on to the object to be decorated. Elaborate geometric designs are painted on children's bodies with genipa. The incise work on gourds is also especially striking.

534 **Musical instruments.**—Gourd rattles are frequently used to keep time to singing. No sacred powers are attributed to rattles. During the shamanistic ceremony (p. 177), a bamboo trunk is pounded against the ground in time to the music.

533 **Music.**—By far the most important *Tapirapé* pastime is singing. A man with a good voice and a large repertoire of songs is much admired by the community. All ceremonies are, basically, singing festivals. Each ceremony during the year has a large set of specific songs: those to be sung by the shaman during the shamanistic "battle with Thunder" (p. 177);